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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (MATT. 19: 29).

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NOTES ON IMPOSTURES.

THOMAS W. BROOKBANK.

(*Concluded from page 581.*)

WITH a powerful religious world, which numbered among its leaders tens of thousands of trained theologians, backed up by teeming multitudes of the irreligious masses, all together, with inconsiderable exceptions, arrayed in open hostility against him—a mere youth—what could it have been but the sustaining and directing power of the Almighty that gave Joseph Smith success? The success which David had when he slew the Philistine giant sinks into insignificance when brought into comparison with what Joseph Smith achieved in his single-handed battle against a world. It is inspiring to think of him in that mighty conflict, and we know that he would have fallen had he not been clothed in armor which was not forged this side of heaven.

3. "Mormonism" does not manifest the character of a scheme to further the worldly interests of any man or set of men, for prospective converts are required to make themselves familiar with its principles before affiliating with it. They have free access to all the Church works and teachings of our leaders. Tracts in immense numbers are freely distributed to all who care to receive and read them. These contain statements of the principles of the Church, together with comments on them, and information of value to those who wish to know what "Mormonism" really is. Investigators are warned that if they embrace "Mormonism" they will, as a rule, subject themselves to the ill-will, if not the hatred of their near kinsmen and friends, and to the condemnation and scorn of Christians in general. If it were of the world it would have many worldly lovers. All are warned that if they do con-

nect themselves with this Church they will become prospective candidates to perform missionary work for indeterminate terms of months or years at their own expense. The only reward they can expect for such services is the approval of their conscience for having discharged a duty to God and their fellow-men. There is not much worldly allurement in a prospect of that kind. It fellowships no man or woman, high or low, whose moral character is not approved by the law of God as taught by the ancient saints, prophets and apostles as recorded in the Bible. It gathers the cream of the sectarian churches into its fold. That is the very charge which has been made against "Mormonism" time and time again by sectarian ministers; and we are not in a mood to dispute their claim, but merely remind the reader that righteousness and sin, purity and corruption, do not mix together and have fellowship with one another, and the acknowledged fact that the pure in heart do seek out and embrace "Mormonism" is a wonderful testimony to the world that "Mormonism" itself is pure. It subjects the highest official in the Church as well as the most humble member to the authority of a body of the Priesthood called teachers, whose duty it is to see that no iniquity is found in the Church. The authority of the teachers is sufficiently broad to find out by questioning how any man or woman in the Church is discharging his or her duty to God, society, country, etc. There is, therefore, not a man or woman in this Church who is not made to feel that righteous living is a very personal matter with himself or herself.

Let "Mormonism" be judged by its fruits. Its principles when faithfully put into practice tend to the betterment and blessing of those who so observe them. Their practice brings about a unity among different races of mankind which nothing else in Christendom is able to effect. It inspires its followers with a spirit of hopefulness which makes them contented and happy under all ordinary circumstances of life. They are never so overwhelmed with troubles that they do not see the end of them in a nearer approach to God, and a state of eternal rest and happiness. "Mormonism" banishes fear from the hearts and lives of those who faithfully live it. They have the promise of the life that now is as well as that which is to come.

With hopeful spirits and fearless hearts, their average lease of life is as long as it is for selected bodies of other peoples, as life insurance statistics show. Ask physicians what a vigorous hopefulness, on the one hand, and the absence of fear, on the other, will do for mankind by way of prolonging life. "Mormonism" is leading its devotees to a supremely satisfying and happy condition of mortal life. It is not, however, without trials, but in grappling with and overcoming them, an increase of strength is gained, and the saints rejoice in the consciousness of the greater power that God has given them.

"Mormonism" is rooting out of their lives the curse of selfishness. Thousands of them devote years of their lives laboring without pecuniary recompense for the welfare of their fellow-men, and many of them have to deny themselves of comforts which, ordinarily, they are able to buy in order that the savings thus made may be laid out to meet necessary expenses when in the mission field. It makes no difference whether the world appreciates these laborers and their work or not, the effect which such a course of conduct has in moulding "Mormon" character conformably with the standard of a noble, unselfish and saintly life, is not diminished, and the general observance of this same principle of working for the welfare of others would banish warfare, make Leagues of Nations for the preservation of world peace unnecessary, hush the troubled cries of distress and anguish that are resounding to the heavens from nearly every quarter of the globe, and unite the whole human family in a grand and mighty brotherhood. "Mormonism" is a tried and true melting pot for the many different religious opinions which obtain in Christendom, and with a free course open before it would speedily bring all nations to see that their highest destiny is to live in peace and amity with their neighboring nations, and to serve God. Yet multitudes do what they can to retard the progress of this work, and let us hope that their punishment at the hands of the Almighy shall be mitigated on the ground that they know not what they do.

4. There are no palpable falsities in "Mormonism." Respecting the religious teachings of this Church they conform so strictly with Biblical principles that no one has yet been able to manifest wherein they vary from, or conflict with, that Divine standard. We do not interpret the sacred teachings, in some instances, in the same light or sense that sectarians do, but since they have put as many different interpretations altogether on things that pertain to the Gospel and the organization of the Church of Christ as there are different sects in Christendom, what justifiable ground have they for denouncing the "Mormons" because we are not in harmony with them in our understanding of certain divine things. Let them come to a unity of the faith among themselves before they look upon us as reprobates, and act as if they were. If Joseph Smith was an impostor nothing is more certain than that when he purposed to write ancient unknown history largely in connection with his work, he pitched upon the most dangerous thing possible for giving his scheme an aspect of truth.

If he wrote a compilation of historical records pertaining to Old World nations, and claimed that it was an authentic history of ancient American peoples, it would be but a short time till the source or sources from which he had made the compilation would be discovered.

He would not dare to write a fictitious history of a great and

mighty people, such as are spoken of in the Book of Mormon, since a people of that character always rise up and leave behind them monuments of one kind or another which testify against any and every fraudulent statement that may be made respecting their true history. The exhumed monuments now seen and studied in Bible lands confirm the sacred Hebraic records, but they confirm nothing save the truth, and in the same way the Ancient American monuments confirm the Book of Mormon narrative. He could not write an authentic history of a fictitious people. That is simply out of the question.

He could not write a fictitious history of a fictitious people and palm it off as an authentic record of a real people on an intelligent and super-critical world for almost a century. A fiction of that character could not have the least color of truth for a foundation, and it goes without saying that the first intelligent critic who thought it worthy of his attention would tear it to shreds in an hour's study.

He could not write, in reliance on his own wisdom, a true record of a real people whose history was unknown to himself and to the civilized world at the time—a history which was hidden from modern view—and have it conform to historical facts which later explorations and developments have brought to light. To write a record of known facts is a recognized leading part of the work of a historian, but it was left for Joseph Smith to write a record of many things and events which were not known to a soul on this earth before he took the historian's pen in hand, and at the time of beginning his work he knew nothing more about them than others did.

The Book of Mormon in its historical narrative does conform to facts of ancient American history which were unknown to the world at the time that work was first published to the world; but which explorers are now frequently discovering above ground or are digging up in Central American regions and elsewhere where ancient American ruins abound. All such work of exploration and development does not cause the "Mormons" the least apprehension that new discoveries are going to discredit their faith in the Book of Mormon as an authentic, inspired record. They bid the work of exploration "God speed," for they know its authenticity is unimpeachable from any and every source, being true as the word of God.

5. "Mormonism" was not in the beginning of its history, nor is it now propagated by craft and fraud. Numerous anti-"Mormons" rose up in the early days of this Church to "expose," as they claimed, the alleged imposture of "Mormonism." But no one then living either in the Church or out of it did as much as Joseph Smith himself to "expose" the true character of his work. He brought the Book of Mormon forth to the world, and proclaimed it and the Bible together as containing the general foundation

principles of moral and religious life upon which his work was founded. One of these books Christendom already had, and the other was published in English, and at a low price offered to the world in such numbers as were required, and since that time translations have been published in more than a dozen other languages in order that others who do not understand the English shall have an opportunity to study the doctrinal principles upon which "Mormonism" is founded. In addition to the Book of Mormon another work is published and is for sale to all who desire to obtain a copy. It is called the Doctrine and Covenants, and, among other things, gives a statement of the order or principles on which the Church is organized, together with numerous prophecies uttered in plain language, each one of which opens the way for the disproof of "Mormonism" in case it has not already been fulfilled, or is in line for fulfillment as fast as the flight of time permits. These two books with the Bible, also, and a small volume called the Pearl of Great Price contain the accepted principles of this Church, and when there is thus published to the world all the authorized doctrines which are taught, and which govern in "Mormonism," it is not possible that a more complete and impartial statement of what it is and what it stands for can be brought forth from any source. Its free and full exposition itself of what it is, is all that should be demanded by our opponents, and is entirely satisfactory to the hundreds of thousands of God-fearing people who are living and rejoicing in its principles. And since the organization of the Church in 1830 many thousands of "Mormon" missionaries—a vast majority of whom have been recruited from the humble walks of life—have gone out into the world and have tried in every honorable way to show in its true light just what "Mormonism" is, and no charge of craft or fraud in their work or teachings has ever been sustained against any of them before civil courts of justice where the law has been impartially administered. The Church welcomes investigation by the lawfully constituted authorities of the different countries where its operations are carried on, and if there is a person anywhere who thinks they are not lawful and lawfully conducted, the courts are open to him to have a thorough test of the matter made. Until such action is taken and conviction secured, level-headed people can but think that a charge of craft and fraud against this Church in its manner of conducting its work is now, and always has been without the least foundation.

6. Nothing is more certain than when a scheme of fraud is entrusted to many persons, it can not long be concealed. Its character as an imposture is bound to become known. Some one connected with its inside workings will surely "squeal," as the expressive saying goes; but though hundreds of thousands altogether of intelligent men and women have been able to examine thoroughly into, and live under the institution of "Mor-

monism" for years, the world has yet to hear from these persons of unblemished character the faintest whisper that charges or acknowledges fraud in this work in any respect. Some people, who have connected themselves with it from improper motives, or who have found themselves unable to live godly lives, have withdrawn from its fellowship voluntarily, or been excommunicated, and have denounced it; but it is an outstanding fact that those who know most about this Church, and who live its principles most faithfully, are the ones most firm and uncompromising in their testimony that it is the work of God. Out of the thousands of men and women who have handled Church funds—altogether amounting to many millions of dollars during the past ninety-years—not one of them—that the writer has ever known or heard of—has absconded to neighboring countries with any of the people's (or Church's) money, while it is of almost weekly occurrence to hear that some official entrusted with funds, not his own, has betrayed his trust, and has fled to some other land with a greater or less amount of stolen money or bonds, etc. This splendid record of our officials in their Church business capacity does them exceptional honor, and is a standing testimony of their integrity to the world and assurance that when they speak their words are uttered in truth and the fear of God.

It can not justly be said that "Mormonism" was launched upon an unsuspecting public—that the people did not have time to think about the matter before it was brought forth and offered to them for their acceptance or rejection. It was in the spring of 1820 when Joseph Smith practically made the first announcement respecting the character of the work which he was commissioned by the Lord to establish, and it was not until the spring of 1830 that the first edition of the Book of Mormon was published, and the Church of Jesus Christ of Latter-day Saints was organized, which gives a ten year period for doing the preparatory work. These ten years, therefore, may be regarded as a time of warning respecting what was to come when they were ended. An impostor with a few grains of common sense would know that his prospects of success with the people should be far greater if he did not advertize his scheme for ten years before he made the principal effort to inveigle the public into accepting it. Nor would an impostor, when but fifteen years of age, be able to lay down some of the fundamental principles of his work and find no necessity for modifying them in any respect in later years as he progressed with the development of his gigantic scheme of fraud. No inventor, youth or man, that ever lived constructed a modern harvesting machine or a mighty printing-press at a first trial, while having no model approaching either of them in perfection of operation to guide him in his work. But Joseph Smith did establish a gigantic Church organization whose perfection of operation is a marvel to all who examine into its workings. He had no model

among Christian church organizations. He began his work when a mere boy about fifteen years of age, and when he laid down a principle that was to characterize it, he put it there to stay in its place without remodeling it. His first work as an inexperienced boy was as perfect as his later work as a man of wide and varied study and familiarity with affairs of this life; and herein is found a testimony, not to be successfully gainsayed, that in the establishment of this Church Joseph Smith was directed by the inspiration of the Almighty.

EFFECTUAL PRAYER.

THAT prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer.

That life is most holy in which there is least of petition and desire, and more of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish, and leave it or merge it in God's will.

The divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.—F. W. ROBERTSON.

LIVE FOR OTHERS.

A SOLITARY lot ne'er crave,
But others help and cheer and save;
Man was not born for self alone,
Nor can the claims of friends disown.

He is a burden on his God,
Who simply lives to toil and plod
For just himself the journey through,
And cares not what his neighbors do.

Humanity requires of all
A daily tribute, great or small.
Love, self-denial, kindliness
Bring pleasures that inspire and bless.

NOTHING is so humbling as to discover how tender one is over oneself, how hard towards others, how cowardly at the shadow of a cross, how frivolously ready to rebound at the least gleam of flattery. But it is well. God opens a very wonderful book for our instruction when he sets us reading our own hearts.—FENELON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, SEPTEMBER 21, 1922.

EDITORIAL:

THE POETRY OF THE GOSPEL.

THERE is only one way into the Kingdom of Heaven, but there are many ways into the human heart; and the Church of Christ in its mighty mission of promulgating truth and turning souls to righteousness, has legitimate use for every opening and avenue to that heart. Poetry, music, art, science, philosophy, may all be utilized as auxiliaries in the work of the Lord. Without being essential parts of the Divine Message, they can accompany it, prepare the way for its acceptance, and help to interpret it to the understanding. This, to my thinking, is the main reason why they are in the world. There is something ennobling and exalting in all true poetry, true music, real science, and genuine philosophy.

I wish to say something about the poetry of the Gospel. But first let me ask: What is poetry? Rhyme?—versification?—the art of making words jingle in a way to charm the ear? Is the poet only a maker of verses? Let us see.

"The poets of the world are the prophets of humanity," says an American writer. "They forever reach after and foresee the ultimate good. They are evermore building the Paradise that is to be, painting the Millennium that is to come, restoring the lost image of God in the human soul. When the world shall reach the poet's ideal it will arrive at perfection; and much good will it do the world to measure itself by this ideal, and struggle to lift the real to its lofty level."

In the light of such a noble utterance, how paltry the ordinary concept of the poet as a mere verse-builder. His true mission is to lift up the standard of progress, to exalt the ideal, and encourage the listless or struggling real to advance towards perfection.

In this age of money-worship, the poet is often referred to and at times ridiculed as a "dreamer." But the ridicule, when aimed at a true son or daughter of the Muses, is pointless. The poet is a dreamer; but so is the architect and the projecter of railroads. All creative minds are dreamful, imaginative, poetic. Were it otherwise, nothing worth while would be produced. If there were no dreamers there would be no builders, and consequently no progression. Says another American author: "As the visible world is sustained by the invisible, so men, through all their trials

and sins and sordid vocations, are nourished by the beautiful visions of their solitary dreamers. . . . Composer, sculptor, painter, poet, prophet, sage, these are the makers of the after world, the architects of heaven. The world is beautiful because they have lived; without them laboring humanity would perish."

The gifts of poesy and prophecy are akin. Poets are prophets of a lesser degree, and the prophets are the mightiest of the poets. There are rhymesters who are neither poets nor prophets, and there are prophets and poets who never build a verse or make a rhyme. Rhyme is no essential element of poetry. Versification is a device used by the poet to make his thought more attractive. Rhyme sustains about the same relation to poetry as paint or gold leaf to the piano or organ. It adds nothing to the musical powers of the instrument, but makes it more engaging to the eye. In like manner rhyme pleases the ear and helps the sentiment expressed to reach the heart.

"Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory, was not arrayed like one of these."

This is poetry, real poetry, of exquisite rhythm, yet having no rhyme.

The essence of poetry is in its idealism, in its symbolism. God has built his universe upon symbols, the lesser suggesting and leading up to the greater; and the poetic faculty—possessed in fulness by the prophet—recognizes and interprets this symbolism. "All things have their likeness," the Lord says, "and are made to bear record of me." All creations testify of their human or divine creator. They point to something above and beyond. This is why poetry of the highest order is always prophetic or infinitely suggestive; and this is why the poet is a prophet, and why there is such a thing as poetic prose. Poesy is the key to the symbolism of the universe.

Anything is poetic that symbolizes something greater than itself. The bread and water used in the Sacrament of the Lord's Supper are symbols of a superior Object, and the whole sacred ceremony is a poem in word and action. The same is true of Baptism, when properly performed. Baptism by immersion symbolizes birth, burial and resurrection. But any deviation from the true mode destroys its poetic suggestiveness—its symbolism.

Man, fashioned in the divine image, suggests God, and is therefore "a symbol of God," as Carlyle affirms. But Joseph Smith goes further. "Man," says he, "is God in embryo, and God is an Exalted Man." To narrow minds this is blasphemy; to the broad-minded it is poetry—poetry of the sublimest type.

Jesus Christ, the greatest of all prophets, was likewise the greatest of all poets. He comprehended the universe and its symbolism as no one else ever did or could. What wonder? Had he not created it? And was it not made to bear record of Him? He

taught in poetic parables, typing the greater by means of the lesser, and leading, as by a stairway of symbols, the mind upward towards the ideal, towards perfection. The Gospel of Christ is replete with poetry. It is one vast poem from beginning to end.

O. F. W.

ANGLICAN ORDERS.

THE announcement was made a few days ago that after many years of patient and thorough investigation, the Holy Synod of Constantinople had come to the conclusion that ordinations in the Anglican Communion are on a parity with those in the Church of Rome, the Old Catholic Church, and the Armenian Church. The text of the letter in which the Ecumenical Patriarch conveys the conclusion of the Holy Synod was published in the *Church Times* of the 8th inst. The letter was brought to London by the Rev. E. W. C. Emhardt, an American priest, who will in due course present a copy of it to the General Convocation of the American Church. The full text of the letter follows:

"Most Reverend Archbishop of Canterbury and Chief Hierarch of all England—Brother, beloved and yearned-for in Christ our God, Lord Randall, greetings; your Reverence well-beloved by us, fraternally in the Lord, we address you with gladness:

"Our special committee dealing with the union of the Churches has drawn our attention and that of our Holy Synod to the question of the validity of Anglican ordinations from the Orthodox point of view; for that it would be profitable in regard to the whole question of union that the opinion of the Holy Orthodox Church should be known upon this matter.

"Accordingly the Holy Synod on this opportunity have taken under our presidency the matter under consideration, and, having examined it from every point of view, has concluded that as before the Orthodox Church the ordinations of the Anglican Episcopal confession of bishops, priests, and deacons possesses the same validity as those of the Roman, Old Catholic, and Armenian Churches possess, inasmuch as all essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the 'Charisma' of the priesthood derived from Apostolic succession.

"Indeed, on the one hand, it is plain that there is no matter here as yet of a decree by the whole Orthodox Church. For it is necessary that the rest of the Orthodox Churches should be found to be of the same opinion (in the matter) as the Most Holy Church of Constantinople.

"But even so, it is an event not without significance that the synod of one, and that the Primatial Throne of the Orthodox Churches, when taking the matter into consideration has come to this conclusion.

"Therefore, with great joy we communicate the matter to your beloved Grace as the chief hierarch of the whole Anglican Church, being sure that your Grace will be equally favourably disposed towards this conclusion as recognising in it a step forward in that work of general union which is dear to God.

"May the Heavenly Father grant us to be of the same mind, through the Grace of our Lord Jesus Christ who is blessed for ever and ever.

"Your well beloved Grace's beloved brother in Christ and altogether well disposed

"July 28, 1922. MELETIOS.

"For this exact translation the Metropolitan of Thyateira.

GERMANOS."

Commenting on the conclusion come to by the Holy Synod with regard to the validity of Anglican ordinations, the *London Daily Telegraph* says editorially:

"It is clearly an ecclesiastical document of the first importance. The Church of England has never ceased to maintain that she is a true part of the Catholic Church, that her ministers are in the undonbted Apostolical succession. Now, after a long and searching investigation into all the facts, the Holy Synod of Constantinople has come to the same conclusion. It declares that 'the ordinations of the Anglican Episcopal confession of bishops, priests, and deacons possesses the same validity as those of the Roman, Old Catholic, and Armenian Churches possess, inasmuch as all essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the "Charisma" of the priesthood derived from Apostolic succession.' That does not, of course, mean that full intercommunion will be immediately effected, but it does mean that after years of friendly intercourse between the Anglican and Eastern Churches a first step towards complete external unity has been taken. The result must be a shifting of the existing balance of things in the Catholic world. But that is incidental.

"The immediate practical importance of the decision of Constantinople lies in its application to certain administrative problems, notably in Canada and America, where there are large numbers of Orthodox Christians, many of whom are out of reach of their own clergy. For some time past the Anglican bishops have been providing, as far as possible, for their spiritual needs, but now the position is regularized. Scattered Orthodox will in future be able to receive the sacraments and other ministrations of religion at the hands of Anglican priests as lawfully as from their own. As regards the larger question of complete intercommunion, it is unattainable until complete dogmatic agreement has been reached. That is probably very far off. Dogmatic agreement within the Church of England itself is an obvious prerequisite. But whatever the hindrances may be there is no questioning the far-reaching significance of the new relationship between Canterbury and Constantinople."

WHEN a Christian begins to make money, God either gains a fortune or loses a man.

THOROUGHBRED.

The quality of a man is told by his behavior in adversity. "The word gentleman," said Sir Richard Steele, "ought not to be applied to a man's circumstances, but to his behavior in them." The true gentleman is strong to endure; and the real meaning of "social inferior" is illustrated by the man who quits cold, who gives out or gives up when the game goes against him.

It is excessively tiresome to hear people dilate upon their remote ancestry, as though the distinction won by those who performed well in a distant day makes up for the failure of to-day's descendants to do anything or be something on their own account.

Honor won by proxy is no good. You cannot send another man to battle in your place and confiscate the credit due him for his valor and his constancy. The prize-winner is not the one that claims it, but the one who earns it. And the man of character wants nothing that he has not earned in his own name.

He is diffident about claiming the credit; it is the deed that matters not the renown that comes after it. He does not demand that you shall sit and listen to his recital of his exploits. It is hard to draw his story from him. If you do succeed in extracting the tale, you will hear much of other actors; it will not seem as if he were the sole performer on the scene.

Good breeding is shown not in the exhibition of lineage and not in self-exploitation, but in fortitude, a courage revealed in straightforward living every day. The opportunity to win a hero-medal and to stand on a public platform and be decorated with congratulations comes rarely and to few; but the chance to be brave in the simple, everyday contacts of life comes to every one of us, and constantly.

The cynic would have us believe that the virtuous are exceptional and that acts of selfless generosity are phenomenal: we have only to look about us to know that the cynic is wrong, and that in countless humble lives are shining examples of essential nobleness. A "common" man who cannot trace his family to a peerage conferred by William the Conqueror rises in his place and performs handsomely and puts to shame the other who says he is a patrician and for that cause demands homage. You will be judged by your age and your community for nothing but the man you are. You qualify not as the great-great-grandsons of somebody, but for yourself. Our American aristocracy is that of industry; and he who toils not, on the belief that labor is degrading, may style himself a "gentleman," but in the regard of sensible folk he deserves to be rated with the tramp.—*Philadelphia Public Ledger.*

Too many people in this vale of tears think they are independent just because they are habitually insulting.

FROM THE MISSION FIELD.

Sunday-school Re-organized.—Sunday, the 3rd inst., the Nottingham branch Sunday-school was reorganized. William A. Adams was chosen as superintendent, Elizabeth Hatton as assistant-superintendent; Henri E. Bertrand, secretary; Joseph Robinson, theological class teacher; and Florrie Sims, primary class instructor.

Re-organization of Nelson M. I. A.—The Mutual Improvement Association of the Nelson branch, Liverpool conference, was reorganized on the 30th ult., by Elders Ronald M. Jones and Karl P. Weiler. Brother Tom Mozley retains the office of president. The other officers are: Joseph Blackburn, first counselor; Clara Neal, second counselor; Gertrude Staples, secretary. The organization is in a flourishing condition.

Sunday-school Outing.—The Sunday-school of the Burnley branch, Liverpool conference, held its annual outing on the 4th inst. Charabancs carried the children and adults to Westborne, where a delightful day was spent. A well-arranged program of games, athletic contests, singing, etc., was carried out in good order, and was greatly enjoyed by all, as was also the delicious luncheon. The excursionists returned to their homes well satisfied with the day's outing.

Farewell Testimonial.—Tuesday evening, September 5th, a farewell entertainment was held at 14 Pleardy Place, Edinburgh, in honor of Sister Jane Smith, who sailed for Zion on the 8th inst. Sister Smith was a faithful member of the Edinburgh branch for many years, and lately held the position of superintendent of the Sunday-school. There was a goodly number of saints and friends present, and a very enjoyable evening was spent. The saints and friends of the branch presented Sister Smith with a handsome handbag, and all joined in wishing her prosperity and happiness in her new home across the sea.

Baptisms.—On Thursday, the 7th inst., a baptismal service was held at Govan Hill Baths, Glasgow, Scottish conference, at which a large number of saints and investigators were present. The service was conducted by Branch President John Hunter. Short addresses on the first principles and ordinances of the Gospel were delivered by Elders Richard O. Pearce and Frank W. McGhie, after which five converts were baptized by Elder Richard Williams. The newly-baptized converts were confirmed the following Sunday by Elders John C. Bell, John Hunter, Frank W. McGhie, and President John B. Cummock.

On Friday, the 8th inst., a baptismal service was held at the

Bay of Nigg, near Aberdeen (Scottish conference), when two converts to the restored Gospel were baptized by Elder Osmond O. Jorgenson. They were confirmed the same day by Elders Clyde Romney and Osmond O. Jorgenson.

Testimonial to Elder Curtis.—Elder Elbert R. Curtis, who has labored for the past nineteen months in the Liverpool Office, but who has been honorably released to labor as a traveling elder in the Nottingham conference, was the recipient of a splendid testimonial, tendered him at Durham House, 295 Edge Lane, Liverpool, Thursday evening, the 14th inst. The only regrettable thing was the unavoidable absence of President and Sister Whitney, who, however, sent a kind, parting message to the young missionary. The meeting-room was filled with saints and friends, among them being President Harold Harper Bennett and Clerk George T. Patrick, of the Liverpool conference. The program was an excellent one, consisting of vocal and instrumental music, humorous readings, speeches, games and dancing. Delicious refreshments were served. Elder William A. Morton, in behalf of President and Sister Whitney and the Liverpool Office force, presented Elder Curtis with a handsome set of table cutlery, and invoked the blessings of the Lord upon him in his new field of labor.

Priesthood Meetings.—The usual monthly Priesthood meeting of the Nottingham conference was held at Nottingham, on the 2nd inst. President Joseph E. Wright and all the missionaries in the conference were in attendance, also President William H. Wilson of the Norwich conference, and Elder John Henry Hobson, of Ogden, Utah, the latter being in this country in the interest of genealogical work. Gratifying reports were given by the presidents of the respective branches, and short addresses were delivered by the visitors. Elder A. Walter Stevenson discoursed on the sixth Article of Faith, and an interesting discussion followed. Refreshments were served by the Nottingham Relief Society, after which a very enjoyable social was held.

The monthly Priesthood meeting of the Welsh conference was held at Cardiff, on the 2nd inst., all the traveling elders in the conference being in attendance. The reports of the work in the respective fields of labor were very encouraging. "How to make missionary work more effective" was a subject which brought forth many helpful suggestions. Timely counsel and encouragement were imparted by President James H. Western.

The regular monthly meeting of the traveling elders of the Hull conference was held at Grimsby, Friday, the 8th inst. President George Osmond Hyde presided. There were also ten other missionaries in attendance, each of whom reported that he felt greatly encouraged in his work. President Hyde commended the brethren for their faithful labors during the month of August, the banner

month of the year. He emphasized the importance of unity, and said that good team-work is essential to success. "The attitude of the elder towards his work" was the subject of an interesting address by Elder Gordon Mathis, followed by a profitable discussion.

Branch Conferences.—A successful branch conference was held at Leeds, on Sunday, the 27th ult. President Andrew T. Jacobsen presided, and with him were Elders Ralph S. Gray, Grant Y. Anderson, and W. McCracken Smith. At the Sunday-school session a delightful program was rendered by children, a number of whom are non-members of the Church, but who are regular attendants at the Sunday-school. President Jacobsen and Elder Smith spoke on the importance of Sunday-school work, showing its great influence on the lives of children. At the evening meeting the general, mission, conference, and branch authorities were unanimously sustained; a vocal solo was rendered by Sister Mabel Day, and Gospel discourses delivered by Elders Anderson and Gray. At the close of the conference an open-air meeting was held at Leeds Town Hall Square, where the Gospel was proclaimed to a large audience. Interesting conversations followed, and a number of people extended invitations to the elders to visit them at their homes.

On Sunday, the 20th ult., a branch conference was held at Portsmouth, London conference. President Herbert Savage, Sister Rebecca J. Savage, and Elder Frank Armstrong were present from London. At the first session a review of Sunday-school work was given, and a short address on the restoration of the Gospel was delivered by Brother Noal Tomes. In the evening the hall was filled to its capacity with saints and investigators. Addresses on Gospel principles were delivered by Elders Frank Armstrong and Guy A. Poulsen, and by Sisters Rebecca J. Savage and Elizabeth K. Poulsen. "The duties of the saints" was the subject of an impressive address by President Savage.

On Sunday, the 3rd inst., a successful branch conference was held at Clayton, Leeds conference. President Andrew T. Jacobsen presided. He was accompanied by Elders Ralph S. Gray, William Naylor, and Sister Florence Naylor. Under the direction of Brother Stanley Robertshaw an interesting Sunday-school program was rendered. Branch President Edgar Balme reported the branch in a favorable condition, and encouraging remarks were made by President Jacobsen and Elder Gray. There was a good attendance of saints and investigators at the evening session. A trio was sung in pleasing style by Sisters Mabel Day, Florence Naylor and William Harper, and addresses on Gospel themes were delivered by President Jacobsen, Elder William Naylor and Sister Florence Naylor. The conference was greatly enjoyed by all who attended.

The semi-annual conference of the South Shields branch, Newcastle conference, was held Sunday, the 10th inst. President James T. Palmer and Elders Robert E. Finch and Ezra T. Benson were in attendance. Upwards of eighty saints and investigators attended the services. At 2:30 a Sunday-school session was held, at which an interesting and instructive program was rendered. Following the Sunday-school a Priesthood and lady missionary meeting convened, when reports were given and instruction and encouragement imparted by President Palmer and the other elders. The reports given by the lady missionaries were highly gratifying. The sisters had spent much time tracting and in Gospel conversations, with good results. The attendance at the evening meeting was very gratifying. Impressive Gospel discourses were delivered by President Palmer and Elder Benson.

The semi-annual conference of the Stroud and Cheltenham branches, Bristol conference, was held at Stroud on the 10th inst. President James I. May and Elder Floyd Thatcher were present. There was a fair attendance of saints and investigators. A Sunday-school session was held at 4:30 p.m., also a meeting in the evening. Gospel discourses were delivered by President May, Elder Thatcher, and President Arthur Fletcher of the Stroud branch. The themes presented were "The Message of the Prophet Joseph Smith," and "The Signs of the Times." A splendid spirit prevailed.

DIED.

PORTER.—June 15th, 1922, at City Hospital, Cape Town, South Africa, Sister Johanna Porter. Deceased was born June 14th, 1905, at Salt River, C. P., South Africa, and was a faithful member of the Church all her life. At the time of her demise she was actively engaged in Mutual Improvement work. A short service, conducted by Conference President Clinton M. Black, was held at the graveside, and the following Sunday evening memorial services were held at the Church. Appropriate songs were sung by Elder Gordon H. Sears and Sister Olive Jenkins, and addresses were delivered by Sister Magdalen Sessions and President J. Wyley Sessions.

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